

believe, that population ought not to be the basis of power. They have been accustomed to think, that taxation and representation should go together. They fear, that should an important change be effected in the Constitution, one section of the State may be made to contribute the revenue, and another section empowered to disburse it. Suppose these fears to be excessive, or if you please unfounded, how ought you to deal with them? Your Eastern brethren are beings like yourselves—having indeed the same infirmities, but the same capacities—tenacious of what they deem their rights, and liable to error, but not insensible to the demands of justice, nor too stupid to understand plain argument. Address then this sense of justice, address their understandings as powerfully as you please. The result will probably be, that while you correct their errors and remove their prejudices, you will yourselves discover, that you have hitherto considered the question on one side only, that all right is not with you, and that your claims have been urged to an unreasonable extent—Pardon me for saying that this course has not yet been pursued—Scarcely ever has the Convention question been presented *fairly* to the community—It has almost invariably been introduced in a moment of petulance, or connected with some stratagem, some “bait,” some finesse, which was calculated to offend the pride and increase the jealousy of those with whom it was designed to take. Pursue now, this course, and good men may well hope to see this agitating question settled on the principles of equitable compromise, and in that spirit of mutual deference and concession, which ought always to prevail in the adjustment of differences between the children of one common family. But what is your present plan of operations? Do you seek to effect your end by playing upon the fears of one part of the East, and on the hopes of another, with respect to the Seat of Government? If so, you address yourselves to the meanest and basest motives of the human heart—to cowardice and cupidity, and those who are thus approached, must feel themselves degraded and insulted by the application. Freemen, coerced or bribed into a surrender of what they legitimately possess, and what they believe ought not to be surrendered! And in what light do you present yourselves to your brethren? I do not assert that such is the fact; but will they not regard you as holding yourselves up to the highest bidder, offering so much pelf for so much power? Believe me, my friends (for surely mine is not to you an unfriendly voice) such crooked counsels cannot come to good. It is against the moral law of Him who governs the destinies of communities, as well as individuals, that righteous ends should be prosecuted by wicked means. Do no evil that good may come of it.

To the other portion of the House, with whom I am solicitous to remonstrate, it is yet more difficult to communicate my sentiments with becoming decorum and frankness. They will permit me, however, to suggest to them, that the object which they have at heart may not justify the cost at which they seem willing to obtain it. Suppose Fayetteville, or Averaaborough, or Haywood, could be made the Seat of